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GAYATRI

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SRI YOGI GAURI PRASADJI WITH SRI SWAMI SIVANANDA

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FOREWORD

Gayatri is the Mother of the Vedas and the destroyer of sins. There is nothing more purifying on the earth, as well as in the heaven than the Gayatri. The Japa of Gayatri brings the same fruit as the recitation of all the four Vedas together with the Angas. The single Mantra repeated three times a day brings good (Kalyan or Moksha). It is the Mantra of the Vedas. It destroys sins. It bestows splendid health, beauty, strength, vigour, vitality and magnetic aura in the face (Brahmic effulgence).

The brilliant and illuminating exposition of the meaning and inner spiritual significance of the Holy Gayatri by Sri Yogi Gauri Prasadji is a boon to the intelligentsia of today. This invaluable contribution to spiritual literature will undoubtedly inspire the educated youth of today to be regular in their Gayatri Japa and reap the incalculable benefits. May God bless Sri Yogi Gauri Prasadji. May the blessings of the Holy Gayatri be upon you all.

May Gayatri, the Blessed Mother of Vedas, bestow on us right understanding, pure intellect, right conduct and right thinking! May She guide us in all our actions! May She deliver us from the Samsaric wheel of birth and death! Glory! Glory unto Gayatri, the Creatress, the generatrix of the Universe!

Hari Om Tat Sat

Om Santi! Om Santi!! Om Santi!!!

Swami Sivananda

8th Sept. 1957

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AN INTRODUCTORY ESSAY ON THE GAYATRI MANTRA OF THE VEDIC PERIOD

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By
SRI YOGI GAURI PRASAD

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AN INTRODUCTORY ESSAY ON THE GAYATRI MANTRA OF THE VEDIC PERIOD

The Gayatri Mantra is also called the Brahma-Gayatri, for it has for its Deity the Supreme Being extolled in the Vedas, Upanishads and the Smritis, and it constitutes a succinct formula embodying the form and the Power of its Deity. The Smriti declares that it is called Gayatri because it protects one who chants or sings it (Gayantam Trayate). The Shatapatha Brahmana says that Brahman Itself has become the Gayatri. According to the Chhandogya-Upanishad the Gayatri is itself the whole of creation, a form of the manifestation of God. Sage Parashara says that of all Suktas, Mantras and hymns of the Vedas the Gayatri is the foremost. The great Manu says in his code that the Creator milked out the three letters of the Pranava and the three Vyahritis prefixed to the Gayatri from the three Vedas. The three feet of the Gayatri are said to be extracted from the three Vedas, Rik, Yajus and Saman. Manu is emphatic that the Gayatri with the three Vyahritis and the Pranava or Omkara before it is the veritable face of Brahma. Brahma here means the Creator Prajapati as well as the Absolute Itself. Again Manu says that one who daily chants the Gayatri Mantra gets rarefied in spirit and enters the sphere of the Supreme. Yogi Yajnavalkya is inclined to make the Gayatri a symbol of Prakriti and the Pranava a representation of Purusha. The whole world, he says, is the result of the union of this Prakriti and Purusha, i.e, of the Gayatri and the

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Pranava. The Vishnudharmottara says that the twenty-four letters of the Gayatri stand for the twenty-four principles of universal manifestation, viz, the five organs of action, the five senses of knowledge, the five subtle objects of the senses of knowledge, the five gross elements, the mind, the intellect, the ego and the sub conscious or the unconscious (Chitta), and that Pranava is the twenty-fifth principle, the Purusha beyond all principles involved in creation.

The Gayatri Mantra is looked upon as the most sacred of all the Vaidika Mantras. It is considered the chief, the Guru of all other Mantras. In it the Veda lies embodied as in a seed. How far this last observation is justified it will be our endeavour to explain in some detail in this short essay.

Generally speaking, it may be said that in all classical languages words usually connote more than they denote, they imply more than they express. This is a particularly marked feature of the Sanskrit language of the Vedic period. So we shall proceed first to try to understand the various words employed in the Gayatri Mantra, which runs thus:

"Om bhur-bhuvah-svah: tat-savitur-varenyam,
Bhargo devasya dheemahi; dhiyo yo nah prachodayat."

The Gayatri-Vyakarana of Yogi Yajnavalkya explains thus the following words: Tat, that. Tat is apparently used here in the objective case agreeing with Varenyam, etc. But others hold that the Vyahriti (bhur-bhuvah-svah) forms part of, and should be linked with, the rest of the Gayatri; they treat Tat as

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part of a genitive compound connected with the previous Vyahriti, in which case it should be *tesham*.

Savituh is the possessive case of Savitri derived from the root *Su* "to bring forth." Savita is therefore the Bringer-forth. Surya (the Sun) is the cause of all that exists and of the state in which all exists. Bringing-forth and creating all things, He is called Savitri. The Bhavishya Purana says that Surya is the visible Devata. He is the eye of the world and the maker of the day. This universe has emanated from and will be absorbed into Him. Time is of and in Him. There is no other Devata eternal like unto Him.

By *Bhargah* is meant the Aditya-Devata dwelling in the region of the Sun in all His might and glory. He is to the Sun what our Atma is to our body. Though He is in the region of the Sun in the outer or material sphere, He also dwells in our inner selves. He is the Light of the light in the solar circle, and is the Light of the lives of all beings. In the ethereal region of our hearts He is the wonderful Light, which is the *Smokeless Fire*. In short, that Being Whom the Sadhaka realises in the region of his heart is the Aditya in the heavenly firmament. The word Bhargah is derived in two ways:-from the root 1) Bhraj—"to ripen, mature destroy, reveal, shine," 2) Bha—dividing all things into different classes; *ra*—colour *ga*—constantly going and returning. According to the first derivation, the Sun is He who matures and transforms all things. He himself shines and reveals all things by His light and it is He who, at the final Dissolution (Pralaya), destroys all things. In the second derivation the Sun

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divides all things, produces the different colours of all things, and is constantly "going and returning." The *Bhargah* is the Atma of all that exists, whether moving or motionless in the three regions (Loka)- Bhur, Bhuvah and Svah. "There is nothing which exists apart from it" says Brahmana-Sarvasva. *Devasya* is the genetive of Deva, agreeing with Savituh. Deva is the radiant and playful (Leelamaya) one.

Surya is in constant play with creation, existence and destruction (Srishti, Sthiti and Pralaya), and by His radiance pleases all. Leela as applied to Brahman is equivalent of Maya.

Varenyam—Varaniya or adorable. He should be meditated upon and adored that we may be relieved of the misery of birth and death. Those who desire such a liberation and strive to escape Taapa-traya (three kinds of pain, viz., Adhyatmika, Adhidaivika and Adhibhautika) meditate upon and adore Bharga, who, dwelling in Surya Mandala, is himself three regions called Bhu-loka, Bhuvar-loka and Svar-loka.

Dheemahi—'We meditate upon'—from the root *Dhyai*. We meditate upon or let us meditate upon.

Prachodayat—May He direct.

The dialogue between Rishi Mudgalia and Rishi Maitri contains a full record of the discourse which the former gave to the latter on the great Gayatri Mantra. Its substance may briefly be stated thus:— To Rishi Maitri's three questions: (a) What does the phrase "Tat Savitur Varenyam" mean; (b) How has the word "Dhiyah" been explained by commentators?

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(c) Does 'Savita' really propel our Buddhis by entering into them and direct them towards (discriminate) actions? Rishi Mudgalia answered them thus: 'Veda Chanda' are those Karmas which bring happiness. It may be stated here that 'Gayatri' also means Chanda. The Supreme radiance (*Bharga*) of the effulgent Savita (propeller of all) is considered by Kavijans (commentators) as 'Anna' (Food). "*Dhiya*" are righteous actions (Karmas) which are propelled by 'Savita' who himself guides them.

On hearing these answers Rishi Maitri was greatly pleased and requested Rishi Mudgalia to explain *'who is Savita and who is Savitri*? Rishi Mudgalia said the Gayatri Mantra is rendered thus: —

Tat: that
Devasiya: effulgent
Savitur: all-pervading Jagdeeshwar
Varenyam: The most adorable
Bharga: whose radiant energy
Dheemahi: may we imbibe or we meditate upon
Yo: that Supreme Being
Nah: our
Dhiyo: intellect or righteous actions
Prachodayat: may direct.

After giving this rendering he further explained that the 24 letters of the Gayatri Mantra are like various places (Sthana) or centres which form 12 pairs to manifest all associate Shaktis of Gayatri Mantra. These pairs indicate the location of the Shakti and its manifested nature. Without forming such pairs nothing can be gained. It is for this

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reason that Gayatri is known as *Savitri* and its *Devata* is Savita. He further elucidated those 12 pairs as follows:—

(1). *'Mind'* is Savita and voice (Vanee) is Savitri. Mind gives instructions, voice gives expression to them and Indriyas carry them out.

(2). *'Agni'* (Fire) is Savita and Prithivi (earth) is Savitri. Their co-existence is indispensable; they cannot be separated.

(3). *'Vayu'* (Air) is Savita and Antariksha (middle region) is Savitri; they never get apart from each other. In fact the word *'Bhua'* means both air and middle region.

(4). *'Surya'* is Savita and Light is Savitri. Where there is Sun there is light. The word Suva connotes both the Sun and Light.

(5). *Moon* is Savita and *Nakshatras* (constellations) are Savitri. Moon is the Devata of water and water indicates coolness. The light of Moon is cool. The word *'Bharga'* conveys all these meanings.

(6). 'Day is Savita and night is Savitri. They follow each other.

(7). Taap (heat) is Savita and coolness is Savitri. They indicate the time when the Sun is in the Northern and Sothern Zones respectively.

(8). *Clouds* are Savita and rains are Savitri; Clouds give rain.

(9). Lightning is Savita and its thunder is Savitri.

(10). 'Pran' (Vitality) is Savita and Anna (Food) is Savitri. Food gives vitality to body, mind and life.

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(11). Veda is Savita and Chunda is Savitri. Veda means Jnana or Spiritual knowledge and Chunda means giver of happiness Without Jnana there can be no happiness

(12). Yajna is Savita and Dakshina or rewarding presents are Savitri Yajna is fruitless without a rewarding gift. Unless a Sadhak gives up or surrenders his ego to the Supreme all his sacrifices are in vain.

Just as these pairs cannot be separated so a Sadhak should never separate his consciousness from his Ishta Devata.

Rishi Mudgalia concluded—by saying that the Supreme Savita after creating mankind and endowing him with Knowledge (Jnana) gave for his support this Great Gayatri Mantra to sustain and help him in overcoming all difficulties and troubles.

The crux of all this discourse of Rishi Mudgalia is that in order to receive an everlasting or continual sustenance from the Supreme Savita or Power we must surrender our individual Ego to and keep our Consciousness in constant touch with the Supreme or Universal Consciousness or Paramatma,

The Deity of the Gayatri is the Supreme Consciousness, the Reality indwelling the lotus of the heart in man and the Sun, etc.,—in the cosmos. It is in other words, Para-Brahman Itself. This Consciousness pervades the fourteen worlds and also transcends them. Sayanacharya, the celebrated commentator on the Vedas, gives the meaning of the Gayatri Mantra in the following manner: Tat is tha

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Supreme, Eternal Being. Savita is the Sun, the producer of beings. Tat is an adjective of Bhargah, or Tat has the same footing as Bhargah. Varenyam is the adorable, the object of meditation for all. *Bhargah* is the destroyer of sins and of ignorance in the form of Avidya, together with its effects It is the self-luminous Spirit, the essential Light of the Divine. *Devasya* is 'of the shining one', which is an attribute of Savita whose effulgence or Bhargah directs our minds ,to righteous action. As Sankarachaiya points out Savita and Deva are really one, as in expressions like "Rahu's head," where Rahu and the head are not two different things Dheemahi means 'we meditate on' The object of this meditation is Bhargah. Dhiyah means 'minds' or 'intellects,' which are inclined to Dharma and Karma based on Dharma Nah is 'ours' Prachodayat means 'May He direct.' It means therefore: 'May He direct our minds or intellects along the right path.' *Sayana* suggests that the meditation should be in the form of a consciousness of the identity of the meditator's existence with that the object of meditation. Bhargah which is the essence or being of Savita is the Director of our minds and actions. Or this Director may be taken to be Savita Himself whose Bhargah becomes the object of meditation. In the Brihad-Yoga Yajnavalkya the 'direction' of 'our minds' is said to be towards the realisation of the four Purusharthas or aims of human existence, viz, Dharma, Artha, Kama and Moksha.

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The God referred toin the Gayatri Mantra is both Saguna and Nirguna, with attributes and transcending attributes. He is the Virat the Cosmic Being, and also Brahman, the transcendental Reality. Appayyacharya, an interpreter of the Gayatri, is of opinion that the Deity of the Gayatri is the object of meditation to one and all, to the Karmins, Yogins, Jnanins, Vaishnavas, Saivas and Shaktas. Hence it should partake of the qualities of the different concepts of God that these various religious contemplative methods demand of the Sadhaka. He concludes that the Brahman with Its Chit-Shakti or the power of consciousness should be taken to be the Deity of the Gayatri.

Now what is this 'Direction' connoted by the word "Prachodayat"? The Gayatri does not so expressly state, but as will presently be shown, the Rig-Veda and the Mahopanishad speak of, the sevenfold ignorance and the sevenfold knowledge; so it may be understood that such direction is along that sevenfold path of knowledge. "Seven steps have the ground of ignorance, seven steps have the ground of knowledge." (Mahopanishad V. 1)

"The Master of Wisdom in His first coming to birth in the supreme ether of the great Light,—many his births, seven his mouths of the Word, seven his rays,—scatters the darkness with his cry" (Rig-Veda IV. 50. 4)

The Yoga philosophy also teaches that man is composed of seven principles—is a sevenfold creature. These seven principles are really *seven*

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planes of consciousness. In order to have some conception of these planes, let us first have some idea of the constitution of man.

Man is a far more complex being than is generally imagined. *He has not only a body and a soul, but he is a spirit possessing a soul,* which soul has several vehicles for expression, these several vehicles being of different degrees of density, the body being the lowest form of expression These different vehicles manifest upon different "planes" such as the 'physical plane," the "astral plane" etc., all of which will be explained as we proceed The best way to think of man is to realise that the *real Self is pure Spirit*—a spark of the divine flame of Consciousness. This Spirit is encased within several sheaths, which prevent its full expression As man advances in development, his consciousness passes from the lower planes to the higher planes, and he becomes more and more aware of his higher nature. The Spirit within man contains all potentialities and as he progresses, he unfolds new powers, new qualities into the light,—the Chidakasha

Man may manifest upon seven planes, that is the highly developed man, although every man, no matter how undeveloped, possesses the seven principles potentially. However, in this Kali-Yuga man can manifest only upon the lower planes. It is said that the first five planes have been attained by many, the sixth by a few, the seventh by practically none of the present race. The seven principles of man are :—

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No.	Sanskrit Name.	English Term	Explanatory Note.
7	Satya Loka or Adi	Spirit.	Sphere of pure Chit of which nothing can be predicated, except that it is.
6.	Tapo Loka or (Anupādaka)	Spiritual Mind or Super Mind	It is Chit-Shakti in mass but formless, (Chidakasha).
5.	Atma (Janah).	Individual Soul.	It is Jivatma or a unit of Cosmic Ego.
4	Buddhi (Mahat).	Intelligence or Reason (Higher Mind)	It is Mahat-Tattva in Cosmos.
3.	Svah.	Mental Plane (Lower Mind)	It is the region of Good thought and happiness.
2.	Bhuvah.	Astral Body.	It is the plane of desires and region of instinctive mind.
1.	Bhuh	Physical Body.	It is the earth-plane, where Prana or vital life force dominates.

If we analyse the Gayatri Mantra in the light of the above-mentioned seven principles of man, we

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would be able to see that the Vedic Seers contemplated upon the Supreme Self in Its seven distinct attributive aspects. But before we proceed to consider those Divine aspects of the Chit Shakti (or Consciousness-Power) pervading and governing the entire creation (Srishti), let us gather some preliminary knowledge of the nature or the universe. It consists of a Mahabrahmanda of Grand Cosmos and numerous Brihadbrahmandas or Macrocosms evolved from it In the latter are heavenly bodies and beings, which are microcosms reflecting on a minor scale the greater worlds which evolve them. There are fourteen such regions or worlds (Lokas) descending from Satyaloka, the highest. There are the seven upper and the seven nether worlds

This earth, which is the object of the physical senses and of the knowledge based thereon, is but one of those fourteen worlds, it being the seventh (from above) or lowest of the upper worlds. Below the earth (Bhuh) are the hells and nether worlds,—Atala, Vitala Sutala, Talatala, Rasatala, Mahatala and Patala, where, according to the Puranas, dwell the Naga (serpent) Divinities. The worlds are inhabited by countless grades of beings, ranging from the highest Devas (of whom there are many classes and degrees) to the lowest animal life. The scale of beings runs from the most shining manifestations of Spirit to the those in which it is so veiled that it would seem almost to have disappeared in the material coverings. There is *however but One Spirit, One Light, whose manifestations*

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ar. many. A light enclosed in a clear glass loses but little of its brilliancy. If we substitute for the glass paper or some other more opaque yet transparent substance, the light is dimmer. Yet a covering of metal may be so dense as to exclude from sight the rays of light which still burns within with an equal brilliancy.

As a fact, all such veiling forms are *Maya.* They are nonetheless true for those who live in and are themselves part of the Mayaic world. As stated above, spirits are of varying degrees. *There are no breaks in the creation which represents an apparent descent of Brahman in gradually lowered forms Throughout these forms play the currents of Pravritti and Nivritti, the latter drawing to itself that which the former has sent forth*

Our terrestrial sphere, (1) Bhuloka, as stated above, is the lowest of the seven upper worlds and represents the state of normal experience. Just above it is (2) *Bhuvarloka* or the atmospheric sphere known as the "Antariksha" (middle) world extending "from the earth to the sun" in which the Siddhas and other celestial beings (Devayonis) of the upper air dwell. From the Sun to the "Pole Star" (Dhruva) is (3) *Svarloka* or the heavenly sphere Heaven (Svarga) is that which delights the mind, as hell (Naraka) is that which gives it pain. In Svarga is the abode of the Devas and the blest. *These three spheres (Bhuh, Bhuvah and Svah are the regions of the consequences of work (Karma) and are termed transitory,* as compared with the three highest spheres. *Bhuvah* is the region of what may be called the instinctive mind

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This plane of mentation we share with the lower animals in at least its lower forms. The work of every organ, part and cell of our body is under the supervision of this part of the mind. It teaches us how to do the many things which we perform instinctively. The instinctive mind is also the "habit mind." *It is the seat of appetites, passions, desires, instincts, sensations, feelings and emotions of the lower order*, manifested in man as well as in the lower animals. There are of course higher ideas, emotions, desires and aspirations reaching the advanced man from the unfolding higher mind, but the animal desires and the ordinary feelings and emotions, etc, belong to the instinctive mind

The "lust of the flesh, lust of the eyes, the pride of life" are on this plane *In fact this principle is the most material of the three mental principles and the one which is apt to bind us to the closets of earthly things.* To say so is however not to condemn material or earthly things; they are all right in their places; but man in his unfoldment grows to see them as only means to an end, only a step in the spiritual evolution. Occultists learn to curb and control these lower instincts and to subordinate them to the higher mental ideas which open to them. It is no sign of "badness" or evil, in fact recognition of it by one is sign that his unfoldment has begun.

The lower instincts were not implanted in our nature by the "devil"; we came by them in the ordinary process of evolution as a proper and right thing, but we have out-grown them and they can

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now be left behind as lower rungs of the ladder upon which we have reached our present high estate and upon which we will have to attain still higher heights. When the Jiva has received his reward by staying in Svarga, he is born again on earth, for it is not good action but the knowledge of Atma which procures Liberation or Moksha. Above Svarloka is (4) *Maharloka* and above it the three ascending regions known as the (5) *Janah* (6) *Tapah* and (7) *Satyalokas*, each inhabited by various forms of celestial intelligence of higher and higher degrees.

These sub-divisions are grouped under two headings viz, Arupa and Rupa. Arupa is without form; Rupa is form, shape or body

The distinction may perhaps be best expressed by saying that in the lower four sub-divisions or principles of consciousness, the vibrations of consciousness give rise to the forms, to images, pictures and every thought appears as a living shape; whereas in the higher three, consciousness though still, of course vibrating, seems rather to send its vibrations out as mighty streams of living energy, just as the sun of our solar system sends rays of its energy to our earth plane These streams or beams of energy do not assume to themselves any distinct images while they remain in the three higher regions, but which set up a variety of forms, all liked by some common condition, when they come down into lower planes of consciousness.

The nearest analogy for such a conception is that of abst-

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ract and concrete thoughts. For instance an abstract idea of a triangle has no form but connotes any plane figure contained within three straight lines, the three angles of which make two right angels ; such an idea may with conditions, but without shape. if thrown into lower spheres of consciousness create a vast variety of figures right-angled, isosceles, scalence, of any colour and size but all fulfilling the conditions,—concrete triangles, each one with a definite shape.

Thus in the higher regions exist all archetypal ideas which are in course of concrete evolution and in the lower regions is the working out of these into successive forms, to be duly reproduced in astral and physical worlds. Their materials are capable of combining under the impulse of thought-vibrations and can give rise to any combination which thought can construe; as iron can be made into a spade for digging or into a sword for slaying or for making useful tools and machinery Similarly mind stuff can be shaped into thought-forms that can help or injure. In those regions thought and action, will and deed are one and the same thing,—spirit and matter there become the obedient servants of the life, adopting themselves to every creative motion or vibration

In considering these various regions of consciousness we should never lose sight of the fact that rising in the scale of evolution does not move us from place to place, but renders us more and more able to receive impressions. We are conscious

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only of that which affects us, which stirs us to responsive vibrations and as we become more and more receptive, as we draw into ourselves finer and finer matter, we come into contact with subtler and subtler worlds or regions of consciousness. It means that in the self within these vestures or regions diviner powers are waking from latency into activity and are sending out their subtler thrills of life

The Macrocosm has its Meru or vertebral column extending from top to bottom. The Meru of the human body is the spinal column and within it are the Chakras (Centres of Energy), in which the worlds or regions of consciousness are said to dwell.

Satyaloka is said to be in the Sahasrara Chakra (lotus) and Tapah, Janah, Mahah, Svah, Bhuvah and Bhuh in the Ajna, Vishuddha, Anahata, Manipura, Svadhishthana and Muladhara Chakras respectively.

The human body is called Brahmapura, the City of Brahman. Ishwara Himself enters into the universe as Jiva. In the human body itself there are broadly speaking five Koshas or sheaths—1. Annamaya, 2. Pranamaya, 3. Manomaya. 4. Vijnanamaya and 5. Anandamaya Koshas (1) physical and (2) vital bodies (3) and (4) the two lower and higher mental bodies and (5) the body of bliss.

In the first (physical), the Jiva is self-conscious as being short or tall, dark or fair, old or youthful. In the vital body he feels alive, hungry, thirsty, etc. In the mental bodies he desires, thinks, understands And in the body of bliss he resides in happiness;

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this body of bliss consists of the three topmost spheres or principles in man, viz, Spirit, or Satya, Spiritual Mind or Tapah and Individual Self or Atma.

BUDDHI OR INTELLIGENCE (REASON) —MAHAR LOKA

It is the fourth principle from the bottom as well as from the top. Man shares the lowest three principles in common with the lower forms of life, but when this fourth principle begins to unfold itself, he feels his manhood manifesting within him. It must however be remembered that there is no violent change or marked transition from the consciousness of the third principle into that of the fourth. In fact, these principles of consciousness shade into each other and blend as do the colours of the spectrum. As Buddhi unfolds itself, it illuminates faintly the third principle and endows instinctive life with reason. *Simple consciousness shades into self-consciousness.* In order more fully to understand this, let us consider what consciousness is. Life in the early stages is almost automatic. Here mentation is almost entirely along sub-conscious lines and the mentation itself is only that which is concerned with the physical life of the animal, the satisfaction of its primitive wants. Then this primitive consciousness is developed into what the psychologists term 'simple consciousness', which is an "awareness" of outside things, a perception and recognition of things other than one's own self. With the advent of self-consciousness man begins to form a conception of the "I" in him. *This is the stage when the baby-ego*

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first begins its waking existence, in fact, the real awakened life of the soul then begins.

Now, while it is true that an unfolding principle will give an upward tendency to man, it is equally true that some men are so closely wrapped in the folds of animal life or sheaths that the awakened Buddhi or consciousness only tends to give them increased powers to gratify their low desires and inclinations. The beast is governed solely by its instinct, and its actions so prompted are natural and proper. But man, in whom Buddhi has unfolded itself adds to the brute desires the cunningness and intelligence which have come to him and deliberately prostitutes his higher principle to the task of carrying out the magnified animal propensities. So let us be on our guard and refuse to be drawn back into the brute life which has been passed through

When we consider that there are many men in whom this fourth principle of Buddhi has scarcely unfolded itself and that the human race in general has taken but a few steps into the land of Buddhi, we begin to realise how difficult it is for any of us, except those of exceptional spiritual unfoldment, to comprehend even faintly the still higher principles. All occultists know the evil consequences of such perversions of our *Buddhi* which result in the soul's having to spend many weary years in retracing its steps over the backward road it has trodden. Its progress having been retarded, it is compelled to retravel the road to freedom in common with the beast-like natures of undeveloped creatures whose proper

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state of the journey it is, only having an additional burden in the shape of the horror of consciousness of its surroundings whereas its companions have no such consciousness and consequently suffer not. Imagine a civilised refined man having to live among Australian Bushman or people of a similar type, for many years, with a full recollection of what he has lost,—you may then form a faint idea of the fate in store for those who deliberately sink their high powers of *Buddhi* to the accomplishment of low ends and desires. But even for such a soul there is escape in time. The brute nature may exert a pull downwards, but the soul in you will give you a helping hand and sustain you if you but trust to it. Your help is within you; look to it, and refuse to be dragged back into the mire of the animal mind. You are an immortal soul, and are moving on to still greater things. This *fifth principle in us is our Atma.* This *Atma (Jiva)* is the true soul secret in us, this veiled psychic entity behind the thick screen of an ignorant mind, life and body is the flame of the Godhead always alight within us, inextinguishable even by the dense unconsciousness which obscures our outward nature. It is the concealed witness (Sakshi) and control, the hidden Guide, the inner light or inner voice of the mystic. It is that which endures and is imperishable in us from birth to birth, untouched by death, decay or corruption, an indestructible spark of the Divine in us. Not the unborn Spirit or our Real-Self, for that Self even in presiding

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over the existence of the individual, is always aware of its universality and transcendence, the Jiva is yet its deputy in the forms of Nature—the individual soul Jivatma Chaitanya Purusha, supporting mind, life and body, standing behind the mental, the vital, the subtle-physical being in us and watching and profitting by development and experience This inmost entity also, taking form in us as the psychic person puts forward a psychic personality which changes, grows, developes from life to life; for this is the traveller between birth and death and between death and birth; our nature parts are only its manifold and changing vestures

Missioned to lead man in the ignorance to form a nucleus of soul-growth in the nature, to build our divine tendencies in nature; the rest it turns into material for the future growth of the instruments which it has to use until they are ready to be a luminous instrumentation for the Divine. It is this secret psychic-entity which is the true original Conscience of the moralist, for it is this which points always towards Truth, Light and Beauty, towards Love and Harmony and all that is a divine possibility in us and persists till these things become the major need of our nature. It is the psychic personality in us that flowers as the saint, the sage and the seer when it reaches its full strength. It turns the being towards the Knowledge of the Self and the Divine, towards the Supreme Truth, the Supreme Good, the Supreme Beauty, Love and Bliss. Yet, although the psychic transformation is one necessary condition

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of the total transformation of our existence, it is not all that is required for the largest spiritual change. In the first place since this is the individual soul in nature, it can open to the hidden diviner ranges of our being and receive and reflect their light and power and experience, *but another, a spiritual transformation from above is needed for us to possess our self in universality and transcendence.* For these are achievements of the *Spiritual mind* in man; they are movements of that mind passing beyond itself, but on its own plane, into the splendours of the Spirit. So we come to the still higher principle in us which is the *Spiritual mind.* It has also been styled as 'Supermind'. Only our ascent into Supermind with its perfect unity of Truth-Knowledge and Truth-Will can alone establish in the outer as in the inner existence the harmony of the Spirit; for it alone can turn the values of the ignorance entirely into the values of the Knowledge. There are in practical fact two poles of the conscious-being between which the evolutionary process works, one a *surface of nescience or ignorance* which has to change gradually into Knowledge, the other a secret concious Force in which all power of Truth—Consciousness is, and which has to manifest in the nescience. In the Spiritual Mind is the integrating Light, the consummating Force, the wide entry into the Supreme Bliss, Ananda. The Supermind is the vast self-extension of the Brahman, Satchidananda, that contains and develops. By the *Idea* it *develops* the triune principle of existence, consciousness and bliss out of their indivisibly Unity.

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It differentiates them but it does not divide. It establishes a Trinity not arriving like the mind from the three to the One, but manifesting the three out of the One *Spirit*: Spirit is man's seventh principle; it is the Divine Spark, the Satyaloka or the plane of Sat,—that which is eternally existent. This eternally Existent is also *Chit*, pure Intelligence or Spirit and Bliss. *In the primary sense Sat is that which reveals.* It is the Soul of soul in us, a particle of the Divine sacred Flame.

In Yoga Spirit means a self-existent being with an infinite power of consciousness and unconditioned delight in its being It is not affected by any work in nature; *it is like an impersonal or Nirguna Brahman in us, higher than our Jivaatma or soul in nature.*

It is the real Self in us which always turns towards Truth, Good and Beauty. To be ourselves liberated from the Ego and realise our real Self is the first necessity. The true call upon us is the call of the Infinite and the Supreme Spirit in us.

It is a matter of general or common experience that when we go back into ourselves very deep away from the surface appearance, we find that the mind, heart and sensational being of man are moved by forces not under our own control and that we can become instruments in the hands of energy of a Cosmic character, without knowing the origin of our actions. It is by stepping back from physical surface into inner being and subliminal consciousness that one becomes directly aware of them

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and is able to know directly and deal with their action upon him

It is also a matter of common experience that the veiling powers do not extend beyond or higher than the lower supraphysical life-planes, i e, the plane of Life or of Mind in Life (Bhuh, Bhuvah and Svah).

There are certain necessities of man's Self-expansion if he is not to remain the being of surface of ignorance seeking obscurely after the truth of things and collecting and systematizing fragments and sections of knowledge, the small limited and half-competent creature of the Cosmic Force, which he now is in his phenomenal nature These necessities are: (i) that he must know himself and discover and utilise all his potentialities This he can do only by knowing his inner mental, vital, physical and psychic being and its power and movements and the Universal Laws and processes of the Occult Mind and Life, which stand behind the material front of the universe. (ii) He must know also the hidden Power of the powers that control the world. (iii) He must be able to enter into relation with the Cosmic Self or Spirit or the Creator, and be able to remain in whatever contact or communion is possible, get into some kind of tune with the Universal Being and Its Universal Will or a Supreme Being and His Supreme Will. (iv) He must follow the Law of Love and Harmony It gives him the assigned or revealed aim of his life and conduct and assistance to raise himself towards the highest height that It demands of him in his life now or in his existence hereafter

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For all knowledge and endeavour can reach its fruition only if it is turned into experience and has become a part of the consciousness and its established operation in life.

The truth of the Spirit is a truth of Being and Consciousness, but to know it one has to grow into it and be it; without that growing and being there can be no true spiritual knowledge.

After indicating the basic needs of living a purposeful human life let us try to understand what is the nature and power or Shakti of a Mantra and how can that power be invoked and received by a Sadhak. In the Gayatri Tantra it is said "that is called Mantra, by the meditation (Manana) on which the Jiva acquires freedom from sin, enjoyment of heaven and Liberation (Moksha) and by the aid of which he attains in full the fourfold fruit (Chaturvarga)."

Elsewhere it is said that "Mantra is so called because it is achieved by mental process." 'Man' of 'Mantra' comes from the first syllable of Manana or thinking and 'tra' from Trana or liberation from the bondage of Samsara or phenomenal world. By the combination of 'man' and 'tra' that is called Mantra which "calls forth" (Aamantrana) the four aims of being (Chaturvarga).

A Mantra is composed of letters (Varna). Letters and their combinations as syllables and words are all forms of manifested Shabda, that is, Brahman-forms. Shabda is Shakti. They are each and all forms of the Creative Stress, as uttered by the mouth, heard by

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the ear, and apprehended by the mind; but what are ordinarily called Mantras are those which are used in worship and practice (Sadhana) which consist of certain letter, or letters arranged in a definite sequence of sounds, of which the letters are the representative signs. The relations of Varna Nada, Bindu, vowel and consonant in a Mantra constitute the Devata in varying forms. In certain Varnas, certain Vibhutis or aspects of the Devata are inherent, e.g., in Beeja Mantra like Kleem, Hreem The Mantra of a Devata is in fact that letter or combination of letters which reveals the Devata to the consciousness of the Sadhaka who has evoked it by his Sadhana-Shakti. The Mantra is intoned in the proper way according to letter (Varna) and rhythm (Svara)

The form of a particular Devata appears out of the particular Mantra of which that Devata is the presiding Deity (Adhisthatri Devata). This shows that Mantra is not mere individual thinking but a particular sound-body of Chit-Shakti (consciousness-power). *Mantra is thus a mass of radiant Energy* While sayings give information and advice to men of the world, Mantras awaken superhuman power or Shakti in them. A Mantra again is not the same thing as prayer or self dedication (Atma-nivedana). Prayer is conveyed in what words the worshipper chooses and bears its meaning on its face. The Vishvasara Tantra says that Shabda-Brahman which is Mantra (Mantramaya) exists in the body of Jiva and is the subtle aspect of the Jiva's vital Shakti. In every Mantra there are two Shaktis viz., the Vachya-

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Shakti and the Vachaka-Shakti. The Devata who is indicated as the ultimate Svarup (Pratipadya-Devata) is the Vachya Shakti, and the Devata who is that Mantra (Mantramayi-Devata) is the Vachaka-Shakti. The former is without attributes (Nirguna) and the latter with attributes (Saguna Brahman) When the Shakti with attributes, resident in and as the Mantra is by dint of Sadhana awakened, then she opens the gate of monistic truth, revealing the true nature and essence of the universe. Thus if Durga Devi is the Devata of a Mantra then Mahamaya is its Vachya-Shakti. Then besides the two aforesaid Mantra-Shaktis, there is another Shakti, viz., the *Sadhana-Shakti* that is the Shakti generated by Sadhana of the Sadhaka.

The Saguna-Shakti is awakened by Sadhana and the Jiva by the laws of his nature and the three Gunas must first meditate on the gross (Sthula) form before he can realise the subtle (Sukshma) form which is liberation. The Mantra itself is Devata, that is, the Supreme Consciousness (Chit-Shakti) manifesting in that form. The Mantra is awakened from its sleep (Mantrachaitanya) through the Sadhana Shakti of the Mantrin. It is at base one and the same Shakti which appears as Sadhana-Shakti and Mantra-Shakti, the latter however being the more powerful manifestation The consciousness of the Sadhaka becomes *en rapport* and in union with the consciousness in the form of the Mantra ; and the Devata, who is the Artha of the Mantra, appears to the Sadhaka, whose mind has been cleansed and illumined by

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devotion. In the case of Puja, Dhyana and other Sadhanas, it is only the Sadhana-Shakti of the Sadhaka which operates whilst in the case of Mantra Sadhana, Sadhanashakti works in conjunction with the Mantrashakti which is all-powerful and reinforces the Sadhanashakti which is not so perfect and meets with obstacles.

The individual Shakti is like fire. Just as waves of air, when struck and restruck by flames of fire, set up a blaze with redoubled force, so the Sadhak's individual Shakti when struck by Mantrashakti is rapidly developed, and then a strong active individual Shakti unites with Mantra-Shakti to make the latter doubly powerful.

But the utterance of a Mantra without knowledge of its meaning or of the Mantra method is a mere movement of the lips and nothing more.

In fact, in repeating a Mantra we try to bring three distinct significant attitudes of our heart, mind and will into play,—the personal effort required is a triple labour of: (i) aspiration. (ii) rejection, and (iii) surrender.

(i) An *aspiration* vigilant, constant, unceasing,—the mind's will, the heart's seeking, the assent of the vital being the will to open and make plastic the physical consciousness and nature;

(ii) *Rejection* of the movements of the lower nature,—rejection of the mind's notions, opinions, preferences, habits, constructions, so that the true knowledge may find room in a silent mind; rejection of the vital nature's desires, demands, sensations,

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passions, selfishness, pride, arrogance, greed, jealousy and hostility to the Truth, so that the true power and joy may pour from above into a calm, large, strong and consecrated vital being;

(iii) *Surrender* of oneself and all one is and has and of every plane of the consciousness and every movement to the Divine and the Shakti. Let your sincerity and surrender be genuine and entire. The more complete your faith, sincerity and surrender, the more will grace and protection be with you

To walk through life equipped against all fear, peril and disaster, only two things are needed, the two that go always together,—*the Grace of the Divine Mother or Shakti Devi* and on your side *an inner state made up of faith, sincerity and surrender.*

Desire nothing but the purity, force, light, wideness, calm and Ananda of the Divine Consciousness and its insistence to transform and perfect your mind, life and body. With such an attitude of our approach and supplication to the Supreme Power let us revert to the great Gayatri Mantra The word Gayatri means that which saves the *gayat* (singer, reciter). The word Mantra means an object of meditation.

In the light of the Gayatri Vyakarana of Yogi Yajnavalkya and of other Sages quoted in the beginning of this article, the Gayatri Mantra may be explained as follows : -

The Mantra opens and ends with the Pranava or Om. This refers in the first place to the threefold aspect of the World-Cause in manifestation. That cause is Maha-Chit Shakti which as the Universal

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Self contains the Universe with Itself. It is this Maha-Shakti which has been dealt with in the meditation which follows. *Thus both the Cause and Its manifestation are the object of meditation.*

The letters A, U, M represent the threefold differentiation which coalesce into Om (the Absolute)

A (Brahma) is the power which creates anew by its ever rejuvenescent molecular activity. *U* (Vishnu) represents the maintaining power which stabilizes matter which is only a relatively stable condition of energy from which it appears and into which it at length merges. *M* (Rudra) is the power (chemical action) breaking the combinations of matter. This is the disintegration of form. The Maha-Shakti, in Herself Perfect Consciousness (Chidrupini) is the threefold *Power of Will, Knowledge* and *Action* and manifests in the *building up, maintenance* and *disintegration of forms.* By Om (AUM) is thus meant Paramatma considered as Parama Purusha (Supreme Being) in relation to the Mula-Prakriti, He who is the Creator, Sustainer and Destroyer of the Universe. OM considered as a sound (Dhvani) is the approximate natural name of the first undifferentiated movement (Samanya-Spanda) of the stressing material cause (Prakriti) of the Universe The primordial "Sound" or stress is the primordial functioning of the Brahma-Shakti. 'Om' thus represents to human ears the first sound of the general movement of Divine Power towards the manifestation of the universe. According to the Mandukya Upanishad also AUM indicates the various aspects of the Maha-Chit-Shakti of the Supreme Being

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A,—the spirit of the gross and external,—
Virat or Vishva aspect.
U,—the spirit of the subtle and internal,—
the Hiranyagarbha or Taijasa.
M,—the spirit of the secret super-conscient and
Omnipotence,—Ishvara or Prajna.
OM,—The Absolute,—the Tureeya State.

Then follow the three Vyahritis—Bhuh, Bhuvah, Svah, which are the Lakshana of, that is, stand for, all the 14 Lokas stated above, though in this (Vyavaharika) world we are only concerned with the first three; Bhuh stands for Bhuh and the seven nether worlds; Bhuvah for itself and Svah for Svah and the remaining higher regions up to Satya Loka.

As stated above the Lokas are *states of consciousness*. Bhuloka or earth is the state of *normal experience* and the Lokas below the earth are of *sub-narmal experience*. The Lokas *above* the earth are conditions of *super-normal consciousness or experience*.

The first five Lokas, upwards from and including the earth, are those of the five forms of *sensible matter*, the sixth is that of *supermind* and the seventh of the pure spirit or consciousness, which is the causal state both of mind and matter i.e. of Purusha and Prakriti. In other words earth and the nether worlds are the gross body, the Lokas from Bhuvah to Tapah are the subtle body, and Satya is the causal body of the Supreme Being (Purushottama) referred to in the Gayatri and worshipped in the Sun-circle (Aditya Mandala).

In our ordinary normal condition of conscious-

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ness, the outer world is completely objective, stable and independent of it. It appears to us to be entirely external to us and having its existence in itself and of itself. This state of our consciousness is indicated by the first Vyahriti "Bhuh." On the one side is our mind. It is one thing Aham, a sense of "I"-ness in us, it is here. The object, the "*Idam*" or "*This*,"—the Vimarsha Shakti is there, it is another thing. In the Brahmasvarupa is merged Vimarsha. Vimarsha is that which is the object of experience as Idam or "this." Idam is the Universe, as the object of experience. Vimarsha-Shakti is thus the Chit-Shakti which produces and exists in the Universe; Chit and Chit-Shakti are one and not separate from each other. A little reflection reveals that these seemingly independent objects are for us bundles of certain qualities which appear so only because they are sensed by the senses which are constituted in a particular way. If the senses were modified, the sense-perception would also change. Thus the objective world is not really independent of the subjective perceiver and all those who look upon the world as independent of a subjective perceiver are in the *Bhuloka*. We also perceive that the senses do not apprehend objects unless attention, in the form of mind is bestowed upon them. We also realise that the whole world though open at any moment to the senses and impinging on them at every moment, yet only that is perceived to which attention is paid. The presence of a mind behind the senses becomes imperative. But not even the mind has a self-integrating character, for the mind is

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but a succession of states or ideas. So we learn that behind the mind, too, there is some Self which directs its attention to a particular object and so perceives it by the medium of the mind and the senses. We thus observe that the perceived objects are not independent for they require the senses, the mind and the Self in order to be perceived; the mind and the senses, however, are not independent for sense-perception and mentation require attention of the Self. On the other hand, the Self does not cease to be that Self, when it is not attentively perceiving objects. Thus the Self is found independent of the senses and the mind and to have within itself the ground of the causal relation by which it evolves them. *By such reflection we reach the standpoint from which the whole world is viewed as lying in a seed (Beeja) form, ideally and potentially within its cause,* which is nothing *but the Self or Atma.* The Sadhaka having thus expanded his earth-consciousness to the indwelling Spirit within him brings forth the exclamation which is the Gayatri Mantra, in which homage is made to the Supreme Power, which manifests in this and all other forms of experience and its objects in the universe. This indwelling Spirit is denoted by the word *Savita* or the projector of the Universe from out of Its own Chit without any external material or aid. It is however to be remembered that the Chit-Shakti of externality-notion which commenced at the stage of Akasha (Ether) reached its greatest Power or climax in the earth principles of solid, ponderable, three-dimensioned matter and in the earth-consciousness. Therefore it is *that Savita,* the

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Producer and Projector, who though He is really the Inner Self, is himself externalised as something placed out in space and hence designated by 'Tat' or *that*. This 'Thatness' as we proceed will meet in one unity the Supremeness of the last,—the Spirit. But it is the characteristic of the earth-consciousness that it always tends to locate both the Seer and the Seen in the outer space. The Sadhaka to whose mental gaze the indwelling Spirit reveals itself bursts forth into the Mantra: 'Let us meditate on the adorable darkness-dispelling Spirit of the self-luminous all-pervading "Savita" with the prayer that it may inspire and illumine our inward Reason. It is through this illumination by *the Source of reason* that the *inner Reason* which is our *inner being*, sees and understands the entire Universe and its principles. This *Savita produces the universe in accordance with the principles of Reason which are at base His own inner being*, and this universe, as His production, is revealed to us and realised by us in participation *with the Divine Reason of His being. This common perception of the universe could not be achieved by us as individuals, but only as being one with the Universal.* Our individuality consists in our perception of the universe in so far as it differs from others. This difference of perception is however not based upon any inherent differentiating condition in our essential being, but upon the *externalising limitations*, the result of particular Karma, which make it impossible for all to perceive everything at the same time to the same extent. This difference of perception, while differentiating each

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individual from the other, cannot differentiate him from the *Indwelling Universal* which is the common ground of all.

The Sadhaka thus says that it is this Savita or *Indwelling Universal* which inspires the Reason (Buddhi) of us all both as individual and as universal ; it is through the self-luminious Consciousness of this most Glorious Self that we are enabled to learn and understand the Truth (Satya). For it is *Satya* or the persistent Self Itself.

The Vedantic practice (*Sadhana*) *makes out that man as body, mind and spirit is one whole.* If one would understand and realise the Pure Spirit, one must be that both in body and mind. The end of Sadhana is the perfection of the present "I" and then its identification by stages with the Universal "I", the *Purnaham*, which is the Infinite Universal Self. The Gayatri means : Let us meditate upon the adorable light of the Supreme Creator of the Universe. May His Light guide our intellect or inner Reason (in the pursuit of truth). *May Bharga* (the spirit of the Solar circle) who witnesses all and illumines all and is the Lord of all—may that Bharga—enlighten and direct our mind, intelligence and senses to lead a true Spiritual life,—a wholly Divine Life.

We can in the light of all this explanation see how comprehensively this Great Gayatri Mantra is calculated to instruct and direct our body, heart and mind to contemplate, meditate and earnestly beseech the aid and guidance of the Supreme Power, the Supreme Self, to evolve our life from the lowest earth-plane of nescience to the highest plane of

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Spirit,—a plane of pure Truth-Consciousness. Contemplating upon that Supreme Self as Shabda-Brahman, the reciter of the Gayatri Mantra invokes It by the Pranava (AUM) and meditates on It as Paramatma considered as Parama-Purusha (Supreme Being) in relation to Mula-Prakriti (Bharati). By uttering the Pranava, the Sadhaka tries to contemplate and meditate upon the Supreme Being as an all-pervading and controlling Power of all the universes, their Creator, Sustainer and Destroyer,—a Supreme Chit-Shakti which, though beyond the grasp of thought and reach of mind, is yet seizable by the Spirit in him. He then prays to that Supreme Power to help him maintain his physical, vital and mental health. In doing so, the Sadhaka has not only to contemplate upon those specific Divine attributes, but has to imbibe them in himself, so that he may be able to demonstrate them by helping other beings to maintain them. Next the Sadhaka begins to contemplate upon that Savita, the Antaryami, the Inner Propeller in him, which, as Truth-Consciousness in him, ever keeps propelling his intelligence in the direction of Sat. This Power of Truth-Consciousness descends into our heart and mind as light and energy and illuminates our way of working the Truth.

It is known as Bharga, the Inner Power of the sun of our solar system. Just as the light of the Sun removes all darkness and reveals all things, and its heat ripens, matures and destroys, similarly this wonderful Light in the ethereal region of our hearts is the "Smokeless Fire," which destroys our Avidya

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and works in us as "Prajna" "Ritambhara." These are our powers of intuition which enable us to see and work out Truth in all conditions and circumstances. With the mind and heart filled with and dominated by such power of Truth Consciousness and by living the life of that Truth Consciousness, the Sadhaka's self-consciousness begins to expand and becomes universal: his individual ego begins to dwindle and eventually merges into Cosmic Ego, and he begins to see his own Self in all and all in his own Self. In short, his mind merges into a mind of Spirit.

Thereafter all his activities in life are motivated by the Will of the Supirit and his life becomes Divine in the true sense of that term. We can thus visualise how this Great Gayatri Mantra is calculated to bring home to its Sadhaka and to enable him to realise: (i) the Supreme fact of the universe and of its Creator, Sustainer and Destroyer; (ii) the supreme fact of human life as microcosm with all its fullness of physical, vital and mental health; (iii) the secret power and effect of the working of the Laws of Nature, which are the Laws of Sat; (iv) the secret power and effects of that Antaryami, the Inner Propeller and Guide; (v) the secret Inner Light and Energy which enlightens our way of working the Truth and provides us with energy, i e. with strength of mind and heart to tread that path in all conditions, to develop our spiritual mind and to come into conscious realisation of our oneness with the Infinite Universal Life, and finally to merge wholly our individual ego into cosmic Ego and thus obtain true Moksha. Before closing it may be pointed out that from what has been stated above becomes clear that the subject of the Great Gayatri Mantra is the same as that of Srimad Bhagwad Gita, viz., to indicate the end of man's existence on earth and the means for the attainment of that end. As shown above the fundamental truth revealed in the Brahman Gayatri is that the main spring or source of the creative

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energy of the External world and of guiding energy of the Inner world is one and the same, and it is that main source of Chit-Shakti which commands our adoration and in which we have to merge our ego-consciousness. The Gayatri Mantra has given us the clue :—

(a) That the Vast Universe has a Vertebra or Merudanda which is the centre of the Cosmic Ego Consciousness.

(b) That in every individual person there is a spinal cord or vertebra,—a centre where the inner being of consciousness is seated.

(c) That there exists a bond,—a Sutra-Atma, to connect the two centres. This connection or relationship finds expression in an inner urge for evolution or propelling forward.

In other words there is the Supreme Self. There is the individual self, and the two are bound together by a bond of eternal relationship. But while this fundamental truth of the Gayatri has been indicated as an abstract thought, transcending time and space and thus unrelated to any sensible or concrete object, in the Gita the same truth has been expressed in a concrete manner and given a practical shape. Bhagawan Sri Krishna appears as a Charioteer of his disciple Arjuna the Mover of all actions in the external world. He is the Charioteer of all movements of life, and is the inner Ruler of the inner world of thoughts and ideas. As soon as He gives up the control of outer actions and takes up the reins of His devotees' intellect He becomes the propeller and guide of his intellect and thereby becomes the presiding Deity of the Gayatri Mantra in a concrete and personified form. The abstract Reality of the Gayatri Mantra thus becomes the concrete personality of Lord Sri Krishna of the Gita.

Om : Shanti : Shanti : Shanti.

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